

**Political History Collection  
Interview H.0004.13 : Tape 13**

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**Interviewed by:** Melvyn Goldstein and J.T. Surkhang  
**Name:** Alo Chöndze  
**Gender:** Male  
**Age:** 74  
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## **Abstract**

Alo Chöndze was a major leader of the People's Association in Tibet and India in the 1950s. In this interview, he discusses sending people to Litang, and how he believed Gyalo Thondup to be a liar. He also discussed the struggles Tibetans faced while trying to gain America's support. He talks about how the Association obtained weapons before receiving American support, airdrops, and the involvement of the Chushigandru during these events. He describes the dropping of the yellow tent, setting up a trust for the monks during the People's Association meeting in Norbulinga, and how the money was later taken away. Finally, he discusses being appointed as the leader of the People's Association, retrieving the gold and silver from Sikkim, and the help given by Phünkang Lhajam.

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## **Tape 13**

**A:** I don't recall clearly about that. It was before that when Aku Tsültrim [Tib. a khu tshul krims] was sent there.

**Q:** Before he was sent, did you talk with the Jenkhentsisum?

**A:** Not at all, anyway, at that time, they became two groups. I had to send the people, but Gyalo Thondup and Shakabpa didn't tell me to send the people. They were just saying, "If we can send some people, we might get support from America." This was the main thing that we wanted. So we said that it would be good.

**Q:** You knew that from Uncle Gyadotsang [Tib. rgya rdo tshang a khu], right?

**A:** Yes, we were discussing that.

**Q:** Gyadotsang belonged to Gyalo Thondup, right?

**A:** Yes, but at that time, it hadn't been many months. By that time, Shakabpa became a person whom people no longer trusted and he had become an object of suspicion, so we didn't do something with him right away. We contacted Gyalo Thondup all the time. We heard that they were preparing to [send people to Litang] under the order of Gyalo Thondup, so we were saying that it was very good and that we should send people.

Aku Tsültrim was old and wealthy, so we sent him from Kalimpong right away to Lhasa, and he went to Litang carrying a bundle like a pilgrim. When he got to Litang, our main commanding officer [Tib. dmag dpon] was Deyong Atrin [Tib. de yong a 'phrin]. Among the 22 people who took the oath, Yönrupön [Tib. g.yon ru dpon] was finished there [killed]. The second leader was Deyong Atrin. He was the commanding officer, and they had already left their homes and had gone to the mountains. They didn't have many people then. There were probably about 400-500 people, and they left their homes and the households brought them food.

When Litang Jangu Tsültrim [Aku Tsültrim] arrived there, he told the people of Litang to conscript soldiers. At that time, it was not exclusively the Litang people. He told the people of Chantreng [Tib. cha 'phreng], Gyaltang [Tib. rgyal thang], and Ba [Tib. 'ba] to unite together at once, and stated, "We have support from America."

**Q:** Why did he go to Lhasa instead of going directly to Litang?

**A:** There wasn't a road directly to Litang, they had to go via Lhasa. Tsültrim delivered the messages and there were many

commanding officers, like Deyong Atrin, and they held discussions. So many people gathered on that mountain. One of the main people who went down was Gyadotsang Wangdū. And there were Athar [Tib. A thar], Lotse [Tib. blo tshe] and one person from Ba who was related to Baba Lekshey [Tib. 'ba' pa legs bshad]. Later I heard that Athar and Lotse were air-dropped in Lhoka. The person from Ba, called Gyathug, couldn't get dropped in Litang because of a breathing problem. He returned and I heard he went to Litang by land. I don't know how he went. Gyadotsang was dropped in Litang.

At that time, Gyado Wangdū, Athar and Lotse wireless equipment. While they were staying there, all people were looking at the sky. The Americans had committed a great sin against us. So many people were spoiled at that time. Gyalo Thondup, the liar, did it. The people waited 10 months for American support. Forget about guns, they didn't even drop a single bullet. Actually, I wrote in my history that the Americans had deceived us. But they were not to be blamed. It was Gyalo Thondup who deceived the Americans. So many fellow Tibetans were eliminated. At that time, let alone the United Nations, they [the people in India] couldn't even submit the petition to the Buddha Jayanti. Therefore, when Aku Tsültrim went back to India, the message he brought said, "We couldn't do anything from here [Litang] because we just have a few weapons." We were told [from India] to rise up at the same time, but there wasn't any goal in doing that.

After a month, Athar and Lotse were able to get dropped in Samye [Tib. bsam yas], and they had the relationship with Drönyerchemmo and those people, like Andru Gombo Tashi, right away. They sent the two of them to the Genphel [Tib. dge 'phel] Hermitage [above Drepung] for hiding because they would be finished if the Chinese knew that they were there. After the two of them arrived there, Chushigandru was very glad and the people became more brave thinking that we did have support from America. And they started to go to Lhoka and people were talking internally that we definitely had weaponry support from America. At that time, we were talking with Drönyerchemmo together. He was involved there.

Before that, when we held the People's Association meetings, there were people from Tö, Yadong, Phari, Tsang, Kham, Amdo and Central Tibet, and many representatives came from many places. Among the representatives, there was the representative of Shang Ganden Chöngor and Shelkar [Tib. shel dkar] Chandzö was from Shelkar. Even when we didn't have American [support], we had planned for that. The Tibetan government didn't give us weapons.

**Q:** At that time, you weren't in Lhasa, right?

**A:** Yes, I was there. We held meetings and said that we didn't need the Americans, Indians and the Guomindang, and we decided to fight by ourselves if we could. But we didn't have weapons. So the representatives of Ganden Chöngor and Shelkar Chandzö said, "In the past, when the Tibetan government curtailed its soldiers, the guns and ammunitions were left in Shelkar and Ganden Chöngor. They were kept in the monastery and we have such and such amount of guns and ammunitions. So we can use them whenever we want."

All the people knew that, but the representatives went back. After that, when we got to Lhoka, we told the people who were joining Chushigandru, "If you have a gun, just take it. If you don't, it will be okay even if you have a dagger or sword." Athar and Lotse were also in the Chushigandru. After we got to Drigutang, we didn't get anything from America for a couple of months. People had a very hard time with the lack of food, beverages and guns. So they had to get something from the people.

The people were saying that the Chushigandru were robbers and they didn't regard them as good people. But, Bumtang Trunyi educated the people and told them, "This time, you should support the Khambas. It doesn't matter." After that, we were waiting for the support, but nobody was attentive to us. So people got kind of tired and there was danger from the Chinese.

They didn't get any support in Litang for 10 months and the Chinese attacked them. By the grace of the three jewels, Gyado Wangdū and Aku Tsültrim escaped from Litang. On their way, they met Gyari Nyima [Tib. rgya ri nyi ma], the father of the Gyari Lodrö [Tib. blo gros]. The Chinese seized and killed the other people. Later, when I went there, I couldn't even inquire about them. When Gyado Wangdū and Aku Tsültrim arrived at Lhasa and then came to Lhoka, Gyalo Thondup, the liar, instigated Chushigandru and Wangdū. Although Wangdū said his name and came up, Chushigandru didn't take care of them and Athar and Lotse were also not that attentive of them.

**Q:** Wangdū was one of the airdropped persons, right?

**A:** Yes, he was the first airdropped person in Litang. But when the two of them asked the Chushigandru about their situation, they [Gyalo] had made the two of them sound untrustworthy.

**Q:** Why?

**A:** It was said by Gyalo Thondup. Actually, Gombo Tashi and Gyado Wangdū were related a little bit. Chushigandru did not pay attention to them. So the two of them didn't stay in the Chushigandru and later they went to India.

**Q:** Litang Athar also went to India?

**A:** He was in Chushigandru.

**Q:** After awhile he went to India.

**A:** He came later on.

**Q:** Not later on, he went to India in between that time.

**A:** Probably. I didn't meet him, so I don't know about that. Meanwhile, Gyado Wangdū came from Litang to Lhasa. After that, Gyado Wangdū went to India and after Litang was lost, in between that time, they got some hundreds of guns from America. They

also dropped the famous yellow tent in which there were gold and US dollars. Athar, Lotse and some people mainly ganged up and took possession of the gold and money. Gyalo Thondup was also there, and embezzled the gold and the money like he had embezzled all the gold and the silver from the Tibetan government. The main persons embezzling the gold and money were Athar, Lotse and Gyalo Thondup.

**Q:** I don't understand clearly about what you wrote in your book about the money in Sikkim and Chushigandru's money. Some say that you went to get the money for the People's Association and some say the Jenkhentsisum went to get the money.

**A:** When the yellow tent was dropped, the leaders of Chushigandru, like Andru Jinda, were in the north, and there were many leaders like Jagö Namgyal Dorje [Tib. bya rgod nam rgyal rdo rje] in Lhoka. But Athar and Lotse took possession of the gold and the money. Athar and Lotse kept this very secret and didn't tell [anyone] about the amount of gold and money. After that, the Dalai Lama came to India and everyone was fleeing. I was in India. But I heard all about this. Later, Athar and Lotse lived in Darjeeling and Kalimpong.

Actually, the gold and the money didn't benefit the Chushigandru. Later there was serious trouble regarding this matter and Litang Tsetra Lobsang [Tib. tshe bkra blo bzang] led some people and did something in India.

**Q:** Was that after the revolt?

**A:** Yes.

**Q:** This was not the government's money. It was the air-dropped money, right?

**A:** Yes.

**Q:** Regarding this money, it is not relevant to me because it was an internal problem among the Tibetans after 1959. I am doing research on the things that happened before that time.

**A:** At that time, we didn't get American support.

**Q:** Who told you that the Americans would support you?

**A:** It was known widespread. Athar and Lotse went there [America], and Drönyerchemmo, Gombo Tashi, and all of them said there was American support.

**Q:** What kind of support did they say?

**A:** Support in the form of weapons, like rifles, pistols, and ammunition, as well as gold and money. They said, "The Americans are supporting us. If we get to Drigutang, there will no problem." So we went to Drigutang. But when we got there, there wasn't any support. There was [also] another plan, which was to get weapons from Shelkar Monastery. So we, the people of Chushigandru, discussed this in Kalimpong. At that time, there was Baba Yeshe who used to be a monk in Tashilhunpo. Actually, he was from Markham [Tib. smar kham]. We discussed taking the guns from Shelkar and bringing them to Lhoka. We never thought Lhoka would be lost. It was decided that Baba Yeshe would go get the guns from Shelkar with Shelkar Chandzö. Gyalo Thondup probably knew about this. Just before Baba Yeshe left, all of the people in Lhoka were finished and they were coming to India. So they couldn't go to Shelkar.

**Q:** You said in your tape that after you came to India, Jenkhentsisum went to get the government's gold and silver from Gangtok, but they didn't get it. And you mentioned money for the wool kept by the traders of Sandutsang and how there were serious troubles regarding money, right?

**A:** We performed the longevity ritual tenshug for the Dalai Lama and received the teachings. At that time, the Dalai Lama gave instructions to the people when he gave the teaching in the Wood Sheep Year. I have this document and I am distributing it. The Dalai Lama talked about his reason for going to China and he said, "The monks in the monasteries are facing a great hardship with their food and beverages." He also talked about setting up the Tibet Autonomous Region and said that people were making taboos of this [Tib. mam rtog] by saying, "It is not good to set up the Tibet Autonomous Region, but it doesn't matter. We can just see how it goes."

Before performing the tenshug, the People's Association held a big meeting in Norbulinga. Taring took a lot of photos. This is very important. I said at the meeting, "Today all of us, the representatives have gathered here. We should perform the tenshug and then we should yell, 'May the Gods be victorious [Tib. lha rgyal gtong].'" This means to stop the association. But, most of the representatives didn't want to yell, "May the Gods be victorious." Then I stood up and said, "Today, are we going to [stop the association] and yell 'May the Gods be victorious,' or will the People's Association remain as before?" This was the meeting of the third level of representatives and there were probably around 200-300 people gathered there. There was not a single person who said that we should yell, "May the Gods be victorious."

Then some people stood up and said, "Who is the person who said that we should yell, 'May the Gods be victorious?'" After that, all of the people said that we would yell that. Then I told them, "If there are a few people who don't agree with that and want to ask me who the person is who said that we should yell, 'May the Gods be victorious,' I can't tell you the person. You just come to my office and write [cross] off your name and then it is finished." After that, all people had more strength and we went to receive the teaching.

The next day, the matter of the money came up and people were asking, "What shall we do?" And we said, "We will hold a big meeting after about two months and discuss performing the tenshug for the Dalai Lama in the courtyard [Tib. 'khyam ra] of the

Jokhang. We will gather at the teaching grove [Tib. gsung chos ra ba] of the Jokhang. At the same time, we will not offer gold and silver to the Dalai Lama. We will establish an endowment [Tib. ma rtsa] for the monk's salary [Tib. mchod phogs], using all the donations of gold and silver made for the monks who are facing great hardship." We said, "We will use the interest of the endowment for the monks' salary. So this association will become stable." All people agreed to that and we put up a big tent there and the people of Lhasa offered butter and dried cheese.

**A:** Among the representatives, there were many wealthy people, and there were also middle-class people and people who had a little wealth. At that time, I put forward an idea saying that before the people make the donations, let us, the representatives make the donations. Before that, I surreptitiously consulted with Amdo Lekshey [Tib. a mdo legs bshad] and Atru Lama, and we wrote a list of the donations. It was agreed that the representatives would make the donations first.

I said, "I will donate 1,000 dotse." I was a middle-class trader. If we donated 1,000 dotse [each], we could be sure the bigger traders would donate 2,000-3,000 dotse. Then Amdo Lekshey said that he would also donate 1,000 dotse. We had consulted about that internally. After that, the rich people donated 2,000-3,000 dotse. In two days, from only the representatives, we got a lot of money. I told the people, "If you have cash, you can pay cash. If you don't have cash, just write an IOU saying that you will donate 1,000 dotse." After that, the people knew about this and donated a lot of money, and the money became a large amount.

There were people donating tsamba and butter. We had to store them in the storeroom of the Tsamshe Legung, the office in charge of supplying for the rituals. After all the traders made the donations, I put forward my opinion saying, "In the past, we sold wool to the Chinese and we didn't get ten percent of the wool [money]," and it was decided that Reting, Pandatsang and Sandutsang would tell [the Chinese] about that. After they got the money, Reting, Panda and Sandu kept the money sealed. But when the individual traders went to get their percent of the money, they didn't get it at all.

**Q:** Why didn't they get their percentage? What reason did they give for not paying them the money?

**A:** The reason was that in that year, the Americans didn't buy wool. Usually, we would sell wool to America. So the Chinese helped the traders and bought the wool, and they didn't pay ten percent. When people didn't get the ten percent, then our association told Reting, Panda and Sandu to collect the ten percent from the Chinese. So Reting, Panda and Sandu became the people who kept the money. Later, the association was to divide the money. The three of them just kept the money and they didn't have any authority to do that. There were traders from the north, Tsang, Lhasa, [and] Nepal.

**Q:** Why didn't they give the ten percent to the traders?

**A:** They didn't give the money because they just kept the money for the association.

**Q:** Did the association say to keep the ten percent or did the Chinese say to keep the ten percent?

**A:** The traders were about to leave and they didn't get the ten percent from the Chinese. So the traders told the association to get the money from the Chinese and the association told Reting, Panda and Sandu to get the money. After they got the money, they kept it and the three of them held it and put seal on it. Later, until the association met up, the traders didn't get the money for about two years.

The ten percent for the traders from Tö and Tsang was also included in that money. So I put forward my idea and said, "We couldn't get the wool money from Kalimpong when we wanted to get it. The traders have the receipts of that ten percent. If you would donate the receipt to this religious association [Tib. chos tshogs], the trust can get the money." All the people said, "We are very glad to do this." And they brought all the receipts. When we counted it there were several lakhs of Indian rupees. There were Nepalese traders and aristocrats who had the ten percent. So I said, "Let's go to the Nepalese traders." And we said to them, "You are unable to get that ten percent, how about donating it to the religious association?" They were also glad to do that and the aristocrats were, of course, glad to do that.

**Q:** Did the Nepalese also donate money for the monastery?

**A:** Yes. Even if they didn't donate it, they were unable to get the money and they were Buddhists, so they donated the money. After that, when we performed the tenshug and offered the offering of Tshog, there was a big gathering of lamas and all the government officials in the Jokhang and in the Tshog offering. The pile for the Tshog offering became so high that people had to climb up ladders and pile up the Tshogs.

If you ask me, "How did you become the leader of the People's Association? Who [were] appointed as the leaders?" I would have to show proof of that. This is the proof. We didn't offer the gold and silver to the Dalai Lama, we just offered the list of the gold and silver and said that this was for the monks' salary. Normally, the sponsors would get an audience with the Dalai Lama and they would drink some tea before the tea was served to the Dalai Lama. This was to prove that the tea was not poisoned and it was called Sösel [Tib. gsol sel]. Then the tea would be served to the Dalai Lama. The tea was served three times. On the first serving, there should be a representative of the monks from the three great monasteries to do the Sösel. So the Laji of Drepung Monastery prostrated three times and he knelt down and drank the tea for the Sösel.

On the second serving, the representative of the government official was your father [Surkhang] and he did the Sösel. On the third serving, it was Alo Chöndze and I did the Sösel. I wrote in all the letters that I was the leader of the People's Association. The Tibetan masses appointed me to do that. I didn't tell them that I was going to be the leader and went to drink the tea.

**Q:** Tell me about what you told Jenkhentsisum in Kalimpong about needing the money for Tibetan independence even though they said that they needed the money.

**A:** At that time, we got the money from the donations so we were planning to do the work. Then we submitted a report to the Dalai

Lama saying that we got that amount of money. We requested the Dalai Lama to issue the bugdam dzatsig edict for collecting donations for the religious association and [said] the People's Association would do the work. After a month, when we were about to begin the work, the People's Association was dispersed. So we couldn't work with that money. Then the Tibetan government set up the Religious Salary and Offerings Office [Tib. mchod sbyin las khungs]. In that office, Kündeling was the representative of Drepung and there were representatives from Sera and Ganden.

At that time, Taklha Phüntso Tashi donated a whole estate called Liu [Tib. sne'u] located near Lhasa. Lhalu donated the estate called Orong Gachag [Tib. o rong sga phyag]. Surkhang and those aristocrats donated their estates and the estates involved in legal cases were also donated. So it became a very big one.

Regarding the money in Kalimpong, the representative of the Dalai Lama in Kalimpong was Khenjung Lobsang Gyentsen, and Shakabpa was there, but he was not involved in that very much. Anyway, they told the Rapom Sasum, [Reting, Panda and Sandu] to hand over the money, but the Rapom Sasum said that they were not going to hand over the money. So the Yigtsang sent an edict to Khenjung Lobsang Gyentsen saying that this money belonged to the People's Association. "It was donated for the religious salary of the three great monasteries. You should hand over the money to them."

When we got there, the money was still kept by the Rapom Sasum. Chushigandru didn't get the chance to use the American money and they didn't have guns. At this hard time, three representatives came from Lhoka: Jagö Namgyal Dorje, Sandu Lonyendra [Tib. blo snyan grags] and Litang Jangtsa Chöndze [Tib. 'jang tsha chos mdzad]. They came surreptitiously to Kalimpong. They were planning to get money and go back to Lhoka. At that time, Chushigandru were not dispersed.

When they arrived there, I went to see them. I asked them, "Why did you come here? It was so important a time for Chushigandru there." They said, "We came secretly. We came to get the money which was donated to the three great monasteries, but they couldn't send it to them." Then I said, "It is very good, but how are you going to do this?" They said that they were going to try to get it from Rapom Sasum. I said, "That would be good." "The three great monasteries, Sera, Drepung and Ganden are almost finished. In the future, if they need the money, we, Chushigandru, can offer it." After about 15 days, the revolt took place in Lhasa in March, and we heard that Chushigandru was finished and the Dalai Lama was about to come to India. At that time, I was in Darjeeling.

**Q:** Did Lonyendra and those people get the money?

**A:** They didn't. The money was kept by Sandu Gyurme [Tib. 'gyur med], the elder brother of Lonyendra. They were living separately. Later, I heard that Sandutsang said that they were not going to give the money [back]. The three people from Chushigandru were saying that [Sandutsang] would give the money [back]. In the meantime, the revolt took place.

**Q:** I thought you wrote in your book that Jenkhentsisum were trying to get some of the gold from Sikkim to be used for their operations in India because they were short of money, right?

**A:** Gyalo Thondup and those people were trying to get that gold and silver from the early times. But the King of Sikkim didn't give them the gold and silver. Khenjung probably got some money in the name of the Tibetan government from the wool money in Kalimpong. I am not sure about that. They had been using that money. At that time, Gyalo Thondup didn't have much money. Khenjung was spending the money and Shakabpa was also helping them.

Gyalo Thondup tried to get the gold in the name of the Dedön Tsogpa, but the King of Sikkim didn't let him take it. The first people who took over the gold in Sikkim were Panda, Rimshi Lobsang Tsewang [Tib. rim bzhi blo bzang tshe dbang], and Surkhang Rimshi. At that time, the Tibetan government sent a letter to the three of them saying that they were sending the gold and silver. They were the representatives of the Tibetan government in Kalimpong. They were told to store the gold and silver in Gangtok. At that time, the three of them and us, the Trade Association [Tib. tshong pa'i skyid sdug], were in charge of telling Sikkim to keep the gold and the silver. This is the photo.

After that, the three of them were not there and the new representative was the simpön khembo, the personal attendant of the Dalai Lama in charge of clothes, and he had some officials. He was the second representative. The third representative was Möndrong [Tib. smon grong]. After that, Khenjung Lobsang Gyentsen came in as the name of the representative of the Tibetan government. He, Shakabpa and Gyalo Thondup told the Sikkim [king] that they needed the gold and silver for doing something. But Sikkim didn't give them the gold and the silver.

**Q:** When did they say that they wanted the gold? Was that just after you arrived in India?

**A:** No, it was before that, but I knew about that.

**Q:** Did Jenkhentsisum also want to get the ten percent of the wool money?

**A:** Yes, they did.

**Q:** They didn't get that also, right?

**A:** They got some from the ten percent. But they didn't get money from the donation portion for the religious trust donated in Lhasa. Khenjung Lobsang Gyentsen was told to send the money to Lhasa, but he didn't because he received an edict from Yigtsang. So he kept the money there. He thought of using that here [India]. The Bureau [Tib. don god] probably got about 2-3 lakhs of rupees from the association. They didn't give it to Gyalo Thondup and Shakabpa.

**Q:** Do you mean by the bureau, the Trade Mission [Tib. tshong don las khungs]?

**A:** Yes. At that time, Gyalo Thondup was living in Darjeeling and he didn't have anything. Shakabpa gave him money and made him have a lot of money. We had stopped the King of Sikkim from giving the money to anyone. The gold and silver was stored in 1949-1960. At that time, it was the time for taking out the money from Sikkim. When the money was sent from Tibet, it was in the name of Dzöbu, the inner treasury of the Dalai Lama [Tib. mdzod sbug]. The one in charge was the jigjab khembo and the simpön khembo, and there were several aristocrats and Dombor was also the person sending the gold and silver.

After that, Gyalo Thondup took the Simpön Khembo and Kalön Gadrang [Tib. dga' brang], who used to be the jigjab khembo. They probably had a letter from the Dalai Lama with them, but I didn't know that. Then Sikkim handed over the gold and silver to them. They saw that it was stored in underground storerooms. After that, the Simpön Khembo and Gadrang went back to Dharamsala. Gyalo Thondup and the Gadrukpa dancer Tashi Tsering was there. There were also the monk officials Champa Tsündrö [Tib. byams pa brtson 'grus], Champa Wangdü [Tib. byams pa dbang 'dus] and Thubden Nyinji [Tib. thub bstan nyin byed]. They were the people who took out the gold and the silver, and Champa Wangdü was in the plane in which the gold and silver were transported. I have written the entire amount of gold and silver here.

I was among the people transporting the gold and the silver. This was the main capital for gaining independence.

**Q:** You wrote in your book that Phünkang Lhajang [Tib. phun khang lha lcam] helped at that meeting, how did she help you? How did you make the connection?

**A:** In the beginning, before I arrived, Phünkang Lhajang was in the Dedön Tsogpa, and there was also Shingsar Awala [Tib. zhing gsar a wa], Lhalung Lobsang Phüntso [Tib. lha lung blo bzang phun tshogs] and Tando Rinpoche [Tib. dar mdo rin po che]. Later, the Dedön Tsogpa was held and I asked them, "How did you try to gain independence? What was your plan for that?" But they didn't have anything to say. The three of them were given a different name, Jenkhentsisum. At that time, the monk official nicknamed "Crab," or Digsin la [Tib. sdig srin lags], was also there.

At that time, Phünkang Lhajang and her husband said, "Jenkhentsisum were saying that they were doing something, but actually, they didn't do anything. They were just saying that they were doing something and getting support from the Indian government, like getting permission to sell the goods that were not allowed to be sold. They didn't do anything, but this time, we will help you, the People's Association, including the people from the great monasteries, as much we can." So we trusted Phünkang Lhajang and her husband very much, and other people like Tando Rinpoche also trusted her very much. The reason I trusted them was that the Prince of Sikkim did good work when he invited the Dalai Lama to the Buddha Jayanti. So we told her to help us. It was a very short time after arriving when we first contacted her.

At that time, Shakabpa and those people gave us the order that the People's Association didn't need to go to Delhi before the Dalai Lama went to Delhi. They [Shakabpa] said that they were going to Nathula [Tib. sna stod] to receive the Dalai Lama. Later, we met Phünkang Lhajang and she told us, "It is very important for you to go to Delhi when the Dalai Lama comes to the Buddha Jayanti. You should go there." Then we said, "Thank you, this is what we want." So she helped us with going to Delhi and she was also there. All of the representatives of the People's Association arrived in Delhi two days before the Dalai Lama's arrival, and Amdo Gyetong was also there.

Phünkang Lhajang helped us get the seat in the Buddha Jayanti. The three monk officials who fled from Tibet were also there, and we were together. We heard that the Dalai Lama would arrive at the airport the next day. So we said that we were going for the denshu of the Dalai Lama. The monk officials said, "You shouldn't go outside. If you go there, the Chinese might do something and there would be a danger that they might kill you. You should stay still." Then we told them, "If the three of you are not going, it's up to you. But, we are going." We told Phünkang Lhajang to help us and we went to the airport.

At that time, in the front, there was the Dalai Lama, Kapshö sey [Tib. ka shod sras], Taring and Sandu Rinchen. The interpreter was Taring. Pandit Nehru and the Dalai Lama were on the stage, and the Dalai Lama gave a lecture. I heard that Taring was unable to translate exactly what the Dalai Lama said. I trusted neither Taring nor Kapshö. Sandu Rinchen was a little better, but we also didn't trust him. He was always having relations with the Chinese. I thought it was very important to have a good translator.

After we went back to Delhi, there was Ladakh Bakula [Tib. ba ku la] Rinpoche, who was a very famous lama of Drepung. He had a very high title in the Indian government. So some other partners and I went to see Bakula, and we told him, "This time, the Dalai Lama has arrived. There are three Tibetan interpreters, but we don't trust them. Please go to Pandit Nehru and tell him to send an interpreter from the Indian government." I heard that it was easy for Bakula to meet Nehru. He said, "You don't trust those interpreters, right?" We said, "Yes, the Dalai Lama is going to meet Pandit Nehru tomorrow. If it is possible, please, we request you to be the interpreter." Then he said, "I can't do that." He was telling some reasons for that. Then we told him that we were going to send someone from the people to be the interpreter. We could put that into action very well. On the next day, the Buddha Jayanti started.